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to that effect in their treaties with one another. The idea is finally to be brought into view, that as nothing but a wrong spirit would prevent individuals or a group of men cast on a desolate shore, from endeavoring to make arrangements by which their difficulties should be settled without shedding of blood or violence, so nothing but a wrong spirit prevents nations from making similar arrangements. If arbitration is not the best method, how soon would a right temper make an arrangement for a congress of nations to establish wholesome laws for the regulation of their intercourse, and a court of nations to decide *finally* on principles of law and equity, and not by the sword, the difficulties that should exist.

"The whole must be treated so in accordance with the gospel as to make the volume a suitable addition to the 'Evangelical Family Library.' It must be intimated that the day will probably come, as correct principles prevail, when it will be deemed a vastly higher honor for a nation to have been the first to propose a scheme effectually to stay the effusion of blood, than for an individual to have invented the cotton-gin, to have floated successfully the first steamboat, or to have made the lightning so subservient to human agency, that men separated by oceans and continents may familiarly converse together. Such other topics may be introduced as are calculated to make individual broils or national wars appear grossly unchristian. Let it be shown, as we are assured, that war will cease as certainly as idolatry, and that, as friends of the human race, we are called on to use the means of delivering the world from the horrors of war, as well as the debasement of idolatry.

"Shew that a special application of the gospel, or special efforts, are as necessary to abolish war as the slave-trade or intemperance, or to promote the cause of missions; and that nothing but *special* effort has drawn the community to a due consideration of either of these objects. Show further that this cause may well claim the prayers of Christians, and the labors of the pulpit and the press, and that the state of feeling on this subject would soon become far more healthful if our 2,500 periodicals and our 3,000 pastors, or half, or a quarter of them should, as might be hoped, become decided advocates of this cause, or even one-fourth of those who profess to be governed by religious principles."

The above premium is to be awarded by a committee consisting of Rev. Joseph W. Parker, D. D., Cambridge, and Hon. William J. Hubbard, of Boston, Mass., and Rev. Asa D. Smith, D. D., of New York; and the aged friend has pledged a sum sufficient to perpetuate the circulation of said volume in the "Evangelical Family Library" of the American Tract Society. Manuscripts may be presented until January 1, 1855, and may be addressed (post paid) to Rev. Seth Bliss, 29 Cornhill, Boston, or to

WILLIAM A. HALLOCK,
150 Nassau-street, New York.

PEACE CONFERENCE AT EDINBURGH.

The friends of Peace in England had another grand demonstration at Edinburgh, on the 12th and 13th of October. We have no space for a report of its proceedings, and will merely say, that all accounts represent it as successful beyond the expectations of its most sanguine promoters. Arrangements had been made for the meetings to be held in Queen street Hall, belonging to the United Presbyterian Church; but the applicants for admission were so numerous, that they were obliged

to meet from first to last in the Music Hall, whose dimensions are 108 feet long by 91 broad. The meetings were crowded, and a high degree of enthusiasm prevailed. The chief speakers were COBDEN, BRIGHT and MIALI, all Members of Parliament; besides whom were the LORD PROVOST of Edinburgh, President of the Conference, CHARLES COWAN, M. P., GEO. HADFIELD, M. P., CHARLES HINDLEY, M. P., LAWRENCE HEYWORTH, M. P., J. B. SMITH, M. P., JAMES BELL, M. P., T. BIGGS, M. P., ELIHU BURRITT, HENRY VINCENT, SAMUEL BOWLY, EDWARD SMITH, REV. JOHN BURNET, REV. G. W. CONDER, REV. GEORGE JOHNSTONE, REV. DR. MASSIE, PROFESSOR M'MICHAEL, and others, among whom, as a curious episode in the last public meeting, Sir CHARLES NAPIER of the British navy.

We can find room now for only the main resolutions adopted:

RESOLUTIONS PASSED BY THE CONFERENCE.—Considering that recourse to arms for the settlement of international disputes is a custom condemned alike by Christianity, Reason and Humanity; and believing that it is useful and necessary, with a view to the formation of that public opinion which in the end governs the world, frequently to direct the attention of both Governments and People to the evils of the War-System, and the desirableness and practicability of maintaining permanent International Peace, Resolves:—

1. That it is the special and solemn duty of all Ministers of Religion, Parents, Instructors of Youth, and Conductors of the Public Press, to employ their great influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities, and political and commercial jealousies, which have so often been the causes of disastrous wars.

2. That, as an appeal to the sword can settle no question on any principle of equity and right, it is the duty of Governments to enter into Treaties on behalf of the nations they respectively represent, binding the parties, instead of assuming an attitude of armed and mutual menace, to refer to the decision of competent and impartial Arbitrators, such differences arising between them, as cannot be otherwise amicably adjusted, and to abide by such decision.

3. That the standing armaments, with which the Governments of Europe menace each other amid professions of mutual friendship and confidence, and which have greatly increased even during a time of peace, being a prolific source of social immorality, financial embarrassment, and national suffering, while they excite constant disquietude and irritation among the nations, and jeopardise the continuance of Peace, this Conference would urge upon these Governments the necessity of entering, by mutual consent, upon a simultaneous reduction of their armaments.

4. This Conference, believing that the intervention, by threatened or actual violence, of one country in the internal politics of another, is a frequent cause of bitter and desolating wars, maintains that the right of every State to regulate its own affairs should be held absolute and inviolable, and that this country ought to abstain from entering into any Treaties or Alliances binding the Government to intervene by force of arms in the domestic concerns of any other people.

5. That the present system of governing India and the Colonies of this country, having a direct tendency to foster a military spirit, to encourage an extravagant military expenditure, and to involve the nation in a constant succession of dishonourable and cruel wars with the native races, eminently

unfavourable to the true progress of religion, civilization, and commerce, this Conference is of opinion, that the whole system ought to under go a speedy and thorough revisal.

6. That, as every measure that tends to remove obstacles to the free intercourse of nations is an additional guarantee for the preservation of Peace, this Conference recommends its members to employ all their influence to promote cheap international postage, the general adoption of the same standard of weights, measures and coinage, the removal of commercial restrictions, and the assimilation of the mercantile and commercial laws and usages of all civilized nations.

For the foregoing account we are indebted to the *British Banner*, whose able and accomplished Editor, Rev. Dr. CAMPBELL, thus speaks in a general review of the Conference :—

The Conference of the Peace men, held last week at Edinburgh, as we anticipated, has been one of the most efficient and satisfactory things of the sort that has yet been realized. In no previous place, perhaps, was the soil so thoroughly prepared for the seed. In no other place, in proportion to numbers, was the platform surrounded by so large an amount of cultivated intelligence, and sound moral feeling. The present Conference has excited more of the attention of the Press, we think, than any of its predecessors ;—a circumstance, perhaps, to be accounted for from the present peculiar position of Europe in relation to the Eastern Question.

An examination of the editorial effusions which have been called forth will show, that the cause has been partly merged in the men ; and that certain speakers have been treated as if they were the Peace Society ! Now, this is not fair. It were, we think, wise, as well as just, to attend to the Resolutions of the Conference, rather than to the orators. Eloquence is largely an off-hand affair, the result of the moment ; Resolutions are the deliberate deductions of reason, the embodiment of principles. Let the Resolutions, then, of the Conference be examined ; and let men of sense and religion, patriots and philanthropists, pronounce upon their character.

Now, we appeal to every one before whom these columns may come, whether these Resolutions be not in perfect harmony with the principles of "Christianity, reason and humanity." For our own part, we most unhesitatingly avow our entire and cordial approval of them. We hold that, were the principles of these Resolutions uniformly to guide the affairs of the nations of the earth, the result for good would transcend all human comprehension. Were the Peace men to perish to-morrow, we should look with confidence to the arrival of such a state of things, and a far higher state than this. Why should we not ? Have we not ground for it ? Would not all this, and infinitely more than this, be fully realized by a reign of pure reason ? Are we not fully authorised by the Sacred Scriptures to anticipate this, and incalculably more ? Is not the morality of individuals, and the morality of nations precisely one ? Will not the Royal Law go far beyond the state of things which the Resolutions seek to realize ? We think so ; and sure we are, that that Law must one day universally regulate the affairs of this lower World. Such are the principles which the men of Peace assembled in Edinburgh to propound, defend and diffuse ; principles which, in our humble judgment, have but to be stated to be understood, approved and admired.

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